

A
SERMON

PREACH'D at the
ROYAL CHAPPEL

AT
White - Hall;

ON
Asb-Wednesday, Febr. 26, 170⁶/₇.

AMOS Chap. 7. ver. 10, 12, 13.

Then Amaziah the Priest of Bethel, sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the House of Israel: The Land is not able to bear all his Words— Also Amaziah said unto Amos, O thou Seer, go flee thee away into the land of Judah, and there eat Bread, and Prophecy there.— But Prophecie not again any more at Bethel, for it is the King's Chappel, and it is the King's Court.

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Revelations, Chap. III. Ver. 2, 3.

II. *Be watchful, and strengthen the things which remain, that are ready to dye: for I have found not thy Works perfect before God.*

III. *Remember therefore how thou hast received, and heard, and hold fast, and repent.*

TH E S E Words are part of an Epistle dictated by the Spirit of God to the Church of *Sardis*, of which we know little more, than what we find Recorded here; That it was one of those Planted by the Apostles, which had a great Name amongst other Churches; yet had so fallen from the Life, Energy, and Spirit of Christianity, that in the Eyes of the Almighty, it seem'd rather to be dead to every good work, than alive to any true Christian purpose.

It seems to have lost, not only the Power, but the very *Form of Godliness*; and its very Angels, Watchmen, or Bishops to be sunk into such a Listlessness, Stupidity, or Lethargy, as to need a Voice from Heaven, to rouse them, to put them upon their Watch, to call upon them, to strive with Care and Diligence, to preserve what yet remained amongst them of the Sacred Depositum of Christianity; which in all likelyhood, without a more than ordinary care and watchfulness, would soon follow the rest.

The Works of the Church in general, were far from being perfect before God; the Worth and Value of their Holy Religion; the Remembrance of God's Mercies to them in several Instances, were forgotten, and lost amongst them; their zeal and concern for Christianity were fallen below Lukewarmness. What little poor pittance of Religion was left amongst them, was so loose and indifferent to them, that God in his Mercy, calls to them to hold that little Remnant fast, as a means to retrieve and recover the rest by, and invites and excites them in general to repent of, and reform from their

Stupidity and Apostacy, their Coolness and Indifferency, their Carelessness, and Negligence, by assuring them, that if they do not, he will come upon them as a Thief; and that they shall not know what Hour he will come upon them; at the same time Comforting the few Members of that Church, who had not defiled their Garments, with an Assurance, that they shall walk with him in White; for they are worthy. He that overcometh, the same shall be Clothed in White Raiment, such shall not have their Names blotted out of the Book of Life, but their Names shall be confessed by the Holy Jesus, before his Father and his Angels. — He that hath an Ear, let him hear what the Spirit saith unto the Churches.

Be watchful, and strengthen the things which remain, that are ready to dye; for I have not found thy works perfect before God.

Remember therefore how thou hast received, and heard; and hold fast, and Repent.

From this account of the Church of *Sardis*, he that runs may read, and observe in how many particulars, we agree with them in Circumstances; and he that considers them ever so little, must readily acknowledge, that, since God's Methods with Careless, Ungrateful, Dissolute, Backsliding Churches and Nations, are still the same (for our God is the same, yesterday, to Day, and for ever,) If we Copy after the Sins of other Churches and Nations, we must expect the same Judgments and Punishments from the Divine Justice, which the Scriptures threatned, and afterwards fell on them; unless we suffer the Divine Goodness and Mercy by the Calls of the Holy Spirit, by the Voices of the Scriptures, and the Ministers of the Gospel, to persuade us to a speedy Repentance, and Amendment.

I shall therefore from the State of the Church of *Sardis*, and the Warning and Exhortation to it in my Text, and our own Melancholy, and much to be lamented Agreement with it in many particulars, take occasion,

First, to shew what Qualifications are necessary to make a Work be found *perfect before God*; and here that many specious Actions wanting, some one or more of these Qualifications, are not found *perfect before God*.

Secondly, I shall go farther, and point out to you some gross and scandalous Errors, wherein our works are so far from being found perfect before God, that they are so highly and generally impious and provoking, as to make it all Mens Duty and Interest to call loudly one upon another, *to be watchful, and strengthen the things which remain, and are ready to die; to remember how we have received and heard, and hold fast and repent*, especially at this solemn time of Fasting and Humiliation, which our Church has set apart for imploring Almighty God, to create and make in us new and contrite Hearts; that we worthily lamenting our Sins, and acknowledging our wretchedness, may obtain of him, the God of all Mercy, perfect Remission and Forgiveness, through his Son Jesus Christ our Lord.

First then, I am to shew what Qualifications are necessary to make a work perfect before God, and here that many specious Actions, wanting some one or more of these Qualifications, are not found perfect before God.

By perfect here, I don't mean void of all Imperfection or Defect: No; to expect such a perfection in our works in this world, would be to look for Heaven upon Earth, to make that the state of this life, which God has design'd to be the Glory and Comfort of another.

But by Perfection. I mean a Gospel Sincerity in all our Actions.

Now to make our works perfect before God; even in this Sense.

They must be *First* good in themselves.

Secondly, flowing from good Principles; and,

Thirdly, directed to good Purposes.

The want of any one, or more of these Qualifications, makes any work be look'd upon as imperfect before God; and justly deprives a Man of any hope of Reward for it, or of having it accepted of by the holy one of *Israel*.

And

And indeed I am afraid, if we bring many of our most specious Actions to this Test, that we shall find them not only imperfect before God, but Men too.

The Mighty Zeal, that some Men pretend for Religion in general, or for the Reform'd Religion in particular, will be found very often but Angling for Praise, or Preferment, or Advantage; setting up for Leading Men, for the Heads of Parties, strengthening themselves with a number of Zealots, and so rendring themselves considerable enough to be courted by the Men in Power; or, in Appearance, Godly enough not to be suspected of any treacherous Designs or Dealings in their Intercourse with the rest of Mankind. When the Ends are thus selfish, knavish, an trickish, there needs no reasoning to prove the Actions perform'd *for these Ends*, however good in themselves, very far from being found perfect before God; but rather exposing the Hypocrite to the Scorn and contempt of Men, whenever he is discover'd; and to the just Indignation of the Almighty, to whose Eye he always stands naked, and unmask'd.

Again, a great many Actions, flowing from the Dictates of an erroneous Conscience, tho' perform'd with the warmest Zeal, and heartiest Sincerity, will be found not perfect before God.

Such were the Persecutions of the Apostles and Primitive Christians, foretold by our Blessed Saviour, who assur'd them, *the Time would come, when Men should reckon they did God good Service in evil treating, and putting them to Death.*

St. Paul thought himself bound in Conscience to do many things against the Name of Jesus of Nazareth, persecuting his Disciples, even to strange Cities; seeking for, and obtaining Power to seize upon, and bring to Punishment all of that Way.

But we find, he did not think the Error in his Judgment justified the Practice; but proclaims, and has left himself on Record in his Epistle to *Timothy, a Blasphemer, and the greatest of Sinners*, for what he once did in Obedience to the Dictates of his Conscience.

Thus a Man in a mistaken Zeal, may think himself oblig'd to make a Separation in the Church; but the Separation

will be nevertheless sinful, tho' he does act according to his Judgment.

It is an Unhappiness, and very often a Punishment upon us for other Sins, when God suffers us to be distracted between our Real, and Mistaken Duty.

For as it is true, that nothing which we think a Sin can be perform'd by us with a good Conscience, or without Offence against God; because such an Action is a direct Disregard in the Will to, and Breach upon the Authority of God; so, no Wicked or Sinful Action loses its Nature, or becomes a Virtue, or Innocent, by our thinking it so.

2. Our Duty Lies so near our Sight; The Nature of Moral Actions, is so very obvious; the Laws and Will of God are so clearly revealed; the Helps and Assistances to the discerning, and understanding them, so many; the Grace of God is so near and forward to Assist us; his Goodness to guide, and lead us into every good Work; if we sincerely apply our selves to him from his Holy Spirit in Prayer; that nothing but Prejudice, or Passion, or Interest, or Laziness, or Indifference, or a Spiritual Blindness Contracted, and Demerited from Heaven by indulging of our Lusts, can bring a Man into the Miserable Dilemma, of acting either against his Conscience, or his Duty.

Again, we may be sure *We must not do evil that good may come of it.* We must not rob Houses to build Churches; much less rob Churches to raise Families, and make Estates. We must not, out of an irregular Zeal for Religion, or a Concern for its Preservation, run into Rebellion: We must not, like the Pharisees, *by or Traditions, make the Word of God of none Effect*; who amongst other Practices of this sort, taught Men that *Consecrating their Substance to the Service of the Temple, dispens'd with the Obligations of the Fifth Commandment.*

It is *Corban*, or a gift, *Whereby thou mayest be profited by me*, was not allow'd a good Plea by our Blessed Saviour, for the Jews Neglecting the Support, and Comfort of their Necessitous Parents. The Offering in it self was good, but the Inference from it, and the Reason for making it, were equally abominable.

Having

Having thus observed and noticed to you, very great *Im-perfections* in some of those Actions Men are apt to value themselves upon, and laid down *three* Qualifications which every Work ought to have to make it *acceptable to, and perfect before God*: Namely,

First, That it be good in it self.

Secondly, That it flow from a good Principle; And

Thirdly, That it be directed to a good Purpose: I proceed.

Secondly, To point out to you some *gross* and *scandalous Instances*, wherein our Works are so far from being found *perfect before God*; that they are so highly, and generally impious and provoking, as to make it all Mens Duty and Interest to call loudly one upon another, *To be watchful, and strengthen the things which remain, and are ready to die amongst us.*

And here it is not my Intent or Purpose to enumerate and expose the several crying Sins of the Nation, visible enough, God knows, to the most unobserving Eye; but to point out those Sources, and Fountains of Irreligion and Lewdness, from whence the lesser Streams flow, that have almost over-spread the Face of the Land; those Abysses of Impiety, which have been of late broke up, and caused such a Deluge of Wickedness, that even the Ark of God's Church, and the few good People in't, are in danger from the Inundation.

And the first I shall mention, which in its Consequences will take in most of the rest, is the most unaccountable Liberty that has been of late taken, not only in Conversation, but in Books publickly printed and sold about our Streets, in spite of our Bishops and Judges, thrust upon Us, and our People at Church-Doors, to strike at the every Fundamentals, and weaken the main Spring of Religion in general, and to corrupt or loosen the Principles of Christianity in particular; viz. in some we have the *Immortality of the Soul attempted to be disproved*; in others, the *Mysteries of our Holy Religion attak'd*; in some, the *Insufficiency, and Defects of the Canon of the Scripture, maliciously and wickedly, tho' weakly expos'd*; and in all the Books writ by the Gentlemen on that side the Question, the *Ordinances and Orders of our God, his*

Church and Priest buffoon'd, ridicul'd, and with all the Art, and Industry, all the Application and joint Endeavours of Atheistical, Lewd, Prophane Wits render'd, as much as in them lies, not only *little and contemptible*, but *destructive* to dear LIBERTY and PROPERTY. The *Dianas* of these EPHESIANS; those Popular Goddesses, whose pretended Vindication, has so often furnish'd the Craftsmen of FACTION, SCHISM, and REBELLION, with Power to raise and inspirit the unthinking Populace against God's true Religion, its Orthodox faithful Ministers, and their lawful Governours; an OLD GAME too often play'd; and it is well if People have been yet deep enough bit by it, to discourage all other Attempts of that Nature for the future.

I must confess, some People are so openly zealous in making Profelytes from *Christianity* to their *No-Religion*; and from *Loyalty* to the *Right of Government in the People*; from *Monarchy* to *Anarchy*, by depriving of, or denying our Sovereign's *Divine Right* to our conscientious Subjection, that it is not hard to foretell what they drive at. One would imagine, by their Practices, they set up for the Apostles of the Devil, Emissaries of the Arch-Rebel, and Apostate *Lucifer*; but from their Principles, which disallow all Rewards and Punishments hereafter, we have reason to think, they believe themselves secure from *Punishment*, and hope for *Rewards* in this World, for their zealous Discharge of their *Horrid Mission*.

And tho' I hope none, who hear me this Day, are concern'd in the direct Practice, yet I am afraid too many are Partakers of the Sin, by listening to such Discourses, or reading such Books with Pleasure, or Indifference, or at all, without Abhorrence! And it is well, if an habitual Course of *careless, or wicked Living*, and from thence a *fearful looking for of Judgment*, according to the Principles of Religion, do not incline a great many to wish, even what they cannot bring themselves to believe to be, true.

Nothing but a general Corruption in Manners, a lamentable

table Disregard for, or Indifference to our Holy Religion, could give Wretches Audaciousness, and Impudence enough, to belch forth such Impieties, deal about such poysonous Principles, avow such horrid Tenets; and so dare the Justice of the Laws, and the Zeal and Power of our Governours in Church and State.

It is the Number, and Grandeur of their Abettors, join'd with the Assurance they have, that a great many more, who lead profligate, loose, or careless Lives; who, tho' not arriv'd to the Pitch of believing what they write. wish well for their own Interest to the Cause, and would be glad to find it prov'd true (which is a large Stride towards believing it) that encourages such *Unchristian Practices*, as no Kingdom under Heaven professing the Name of Christ, except this, ever suffer'd to go unnoticed, or unpunished.

For the Credit, and everlasting Honour of the Church and Parliament of the *Neighbouring Island*, and with a truly Christian Sorrow and Concern for this, be it remember'd, and spoken, Monsters of this Sort, who could not live there, but were prosecuted and driven from thence, find Shelter here.

One, who by a malicious and cunning piece of Sophistry, pretended to evince, *that it was only want of true, and lively Faith, which subjected Men to Death*; (Asgil) and thereby slyly attempted to expose, both the *first*, and *second Covenant*; and in short, all *Revealed Religion*; since *Immortality of the Body* was not the Result of Man's Reconciliation to God through Christ, (which he endeavour'd to shew, ought to have been its consequence from several Texts of Holy Scripture, that he put false glosses on, and miserably perverted) found Abhorrence from the Body of the Nation, Assembled in Parliament there, and was expelled the *House of Commons*, as a *Brand* upon him for the Practice.

Another, who had his Book Burn'd there, by the Hands of the *Common Hangman*, and was himself order'd by the Parliament to be taken into Custody for the *Heresies*, and *Blasphemies* in it, Lives here, not only openly and unpunish'd, but in great Esteem with too many Men even of *Figure*,

gure, and is, (if the Expression be not below the Dignity of the Place I speak from) the *Cat's Foot of the Party*; (To-land.) tho' I am sorry his Paws have not yet felt the Fire; Revives and Publishes afresh, the most *Republican, Antimonarchial, Antichristian* Treatises, he can rummage up out of those Magazines of *Sedition, and Rebellion, Fanaticism and Hypocrisie*, which brought the purest Church in the Christian World to Desolation, overturn'd the happiest Constitution of Government, and brought our Queen's most, Pious and most Glorious Grandfather, our never to be forgotten *Martyr'd Monarch*, to the Scaffold, and Block in 48, undermining our Laws, and Religion publicly, and Poisoning the Nation in their Principle, of Christianity, and Loyalty.

A third, openly Prosecuted and Convicted there, for Writing against *the Divinity of the Holy Jesus, God Blessed for ever*, (Emlin.) has publicly set up, and preaches in this City to an Assembly or Meeting of Persons of the same Horrid Principles: Notwithstanding, what Men call the *Toleration Act*, Prohibits all Persons to preach or teach, who shall not acknowledge, and profess their firm belief of the *Divinity of our Saviour*, and *the Doctrine of the Trinity*. I say, what Men call the *Toleration Act*; Because there is not one Word of *Toleration* in that Statute, tho' we are sensible of its Effects, and Consequences to that purpose: That Act takes away some Penalties Inflicted by former Acts on *Dis-senters*; but not in the least Repeals, or Weakens one Tittle of the *Act of Uniformity*, which God be praised is yet in Force. So that if ever there was such a Sin as *Schism* in the World; and any particular Persons, or Bodies of Men, were guilty of it in this Church before the Passing of that Law; they are in the same Condition still, if they continue the Separation.

For the obtaining a Human Law, to take off the Penalties Imposed by Laws of the same Nature, on Actions contrary, not only to the Laws of God, but to other Laws of the Land yet Unrepeal'd, tho' without Penalties, can't be imagin'd to make that no Sin, which is still a Disobedience to the Laws of the Nation, and which God has declar'd to be

be a most heinous one, and denounc'd Judgments and Punishments against.

As for Instance, tho' Men should be so Mad as to take off all the Penalties and Punishments in the Law against *Murder*; nay, should they go farther, and Repeal all Laws against it; would *Murder* from thence-forward cease to be a *damnable Sin*?

Thus, tho' that Law has discharg'd the Members of this National Church from the Penalties, which former Laws, with great Reason and great Piety, had laid upon Persons, who should Schismatically Separate themselves from, and break the *Unity* of this Church; a Church we know they can *Communicate* with upon *some Occasions*, to get into Places of Profit, (but that may be to spoil the *Egyptians*) or *Trust*, (but that may be to overthrow the Tables they Kneel at) God knows their Hearts; for Men cannot reconcile, or unriddle their Practices: I say, though such Men are discharged from all Penalties, and have Liberty given them by a New Law, to *divide from the National Established Church* with Impunity, they stand however guilty of the *Schism* still before God, and liable to the *Divine Vengeance* for their Disobedience to his Laws, and the positive Laws of the Land.

I have taken leave to go a little out of the way, to make this Observation; because, generally speaking, People fancy the *Guilt*, and *Danger* of *Schism*, is taken away by a Law that gives them a Latitude of being of what Sect they please without Punishment; when God knows, as I have shown you, the Matter is quite otherwise; and nothing more is done by that Law; but taking down the Fence, which the Wisdom and Piety of former Laws had placed about the Sin: Though I must confess, we see every Day, Men deluded by false Consequences from it, out of the Bosom of the most *Pure* and *Orthodox Church* in the Christian World, by People, who go no longer, only *from House to House*, *leading Captive silly Women*, but publickly Proclaim they have their *Iniquity Establish'd by a Law*, and themselves upon a Level that way with the *National Church*.

But to return to the melancholy View of the miserable and languishing Condition of Religion amongst us.

What darkens the Prospect, and makes the Scene more

gloomy, and dismal, is the Consideration how far the Infection is spread, and the Body of the Nation tainted, either with *Libertine Principles*, or the *Guilt* of them.

For as there is Misprision of Treason against a Sovereign, where Men are not Principle Actors; and Treachery and Cowardice in Subjects, who desert the Defence of the Honour, and just Rights of the Crown, when they are either undermin'd, or attack'd publickly by its Enemies, Highly Punishable in all those, who shrink from their Duty, in such trying Instances of their Fidelity, Loyalty, and Courage, and much more so in those, who are more obliged to Watchfulness, and Zeal by their High Stations, and Commissions, whereby part of the Sovereign Power is delegated to them, to preserve, and defend the whole;

So without doubt, the Body of a *Church*, or *Nation*, where the Sovereign Majesty of Heaven, the very Being of the Almighty, His *Revealed* and *Publish'd Will* and *Laws*: His Charters of Grace and Mercy, Pardon, and Salvation, seal'd to us with the most precious Blood of his dearly Beloved Son, are publickly, and daily attack'd, affronted, and insultingly trampled upon, every Christian, from the highest to the lowest, from the King on the Throne, to the Beggar on the Dunghil; from the Bishop, to the most inferior Officer in the Church, contracts a Guilt, by bearing, by enduring, or suffering the Practice, without attempting all in their Powers in their several Stations, to repel, discourage, suppress, and severely punish such Blasphemous Antichristian Actions, such Treasonable Positions, and Declarations against the great King of Heaven and Earth.

For certainly, the Evil that we do not, according to our utmost Abilities, resist and prevent, we are in a great Measure guilty of our selves.

No pleading Prudentials will avail us at the Day of Judgment, when God comes to call us to an Account for this trayterous Behaviour in his Cause; no Dread of great Men, or their Parties; no Fear of lessening our Worldly Interest, or spoiling our Preferment; no Shame of being singular, or reckon'd Precise, can be pleaded in Abatement, or Extenuation of such Cowardly Apostate Omissions of our known Duty.

Remember the Assurance we have from our Blessed Saviour, who to such Wretches will be a terrible Judge, that *whosoever*

is ashamed to confess him before Men, shall be disowned by him before his Father, which is in Heaven: And that only the few Names who were left in this dying Church of Sardis, who had not defil'd their Garments, should walk with him in white, and that, because they were worthy; and observe that the Spirit subjoins a Position, or Instruction for all Churches, which shall be in the same Circumstances; That he, who overcomes, (which implies struggle, and contest in God's Cause) the same shall be clothed in White Raiment, and have his Name, not blotted out of the Book of Life, but confess'd by our Blessed Saviour before his Father, and his Angels; which plainly implies, that those who are not watchful; who do not endeavour to strengthen the Things which remain, and are ready to die; who do not strive, and struggle heartily, honestly, and bravely in their several Stations against the encroaching Powers of Darkness, shall have their Names blotted out of the Book of Life, and be disown'd at the last Day by the Holy Jesus, before his Father and his Angels. --
 A weighty and tremendous Consideration! But alas! Who considers and lays these things to Heart! How many of our Angels, and Watchmen, who are particularly set apart, and commission'd by God and the Constitution, to watch and ward against such Practices, are asleep? How many Shepherds are drowsie and indifferent? How many Persons, who are empower'd and commanded to cry aloud, and spare not, to lift up their Voices like Trumpets, to shew the People their Transgressions, and the House of Jacob their Sins, are struck dumb by a Fit of Worldly Interest, seiz'd with Cowardice and Shivering, got fashionable Agues by some Damps, which have fallen of late, and for want of a Sunny Bank to bask on?

And on the other Hand, how are those, who have Sense enough of their Duty, bravely and honestly to give the Alarm, to set themselves courageously against such Men, and such Practices, in the midst of an evil and adulterous Generation, who set not their Hearts aright, and whose Spirits are very far from cleaving stedfastly to God: How, I say, are these Men reproach'd, revil'd, and insulted, not only by the vile Scribes and Pamphleteers against God, his Church, and his Priests; but discountenanc'd, and Brow-beaten by Men of Figure; (not to say more) branded with odious Names and Characters, dress'd up like Mad-men, and expos'd to the Fury of the unthinking Populace? Who won't be, or at least seldom are, at the pains to consider, that they are not the inconsiderable Persons, but the High Offices of such Men, which are expos'd, and struck at by them; not the Man, but the Function; not the frail Earthen Vessel, but the Hea-

venly Treasure in it; not the Doctor or Vicar, but the Envoy and Ambassador from the Great King of Heaven, with whom such Men are at Enmity, and whole Orders and Ordinances, and Ministers they despise and vilifie.

Here then, my Brethren, is the Source of the General Wickedness, Lewdness, and Impiety of the Nation; Here is the Mass of Guilt, which Sits heavy upon this Church, and Kingdom; and which will, nay, which must sink them both into Ruin and Desolation; If every one of us, for one, does not lessen the Load by withdrawing by a Timely Repentance and Reformation what either by his Practice, or Conivance, or Indifferency, he has contributed to the Heap.

Don't let us foolishly imagine, because God is pleas'd to give us Glorious Successes against our Enemies Abroad; and to bless us with a Pious Queen at Home, (whose precious Life, God, in his Mercy to these Churches and Nations, long preserve) that therefore he is at Peace with us; whilst thus *the whole Head is Sick, and the whole Heart is Faint*: and tho² the Queen, Lords, and Commons resolve over and over again, that the Church is in no Danger, under Her Majesties Administration, that therefore we are safe and secure in our Impieties, and Abominations, against the Avenging Hand of Heaven; such Thoughts are too Foolish to enter into the Heart of any Thinking Person. These great Favours may be the last Efforts, and Overtures of Mercy to us, and if we go on to abuse them, God can in an Instant visit us with as great Judgments; for as we have found his Arm not so shortned, that he could not Save; so we may be sure his Hand is not so weakened, that he cannot Punish: And there is the more reason to fear, since neither the sight of the Rod, which he shook over us for a while; nor the many Blessings, and Favours he has from time to time shewred down upon us; nor the miraculous Interpositions of his Providence, which he has shewed in our Rescue, and Preservation, have prevailed upon us, to make him suitable returns of Duty and Service, That in his Just Wrath he may give us up to a State of Security and Hardness of Heart, as he did *Pharaoh*, whom for this very purpose he raised up, that he may after shew his Power and Justice in his Destruction, *Come upon us as a Thief in the Night*, as He threatned the Church of *Sardis*; and it may be a great part of our Misery, and Punishment as it was of theirs, *that we shall not know the Hour in which he will come upon us*.

And let us not vainly imagine, and falsely Judge from the Crowds of People in our Churches, on the more Solemn Days of Worship, (for God knows we have few enough at other

times) that there is a mighty Multitude, who are better disposed, and free from the general Taint.

For alas! If we seriously consider, and observe that the Churches in this City, and Suburbs can't contain the Twentieth Part of the Inhabitants; that a great many of those, who do help to fill them, are Men very Indifferent to all Religion, at the best of Latitudinarians Principles; who come for Fashion-sake, and out of civil Deference to the Religion of the Country, without having any Concern for, or Regard to Christianity in their Hearts; others to Qualify themselves for Employments, and to herd amongst those, who are to share the Offices of Trust and Profit in the State; and Lastly, a great many to Watch, and Spy, and lie upon the catch for the Slips, or Indiscretions of the Preacher, or to make them for him, with Resolutions Maliciously to turn, improve, and report, every thing to the Disservice of our Holy Religion, and to furnish the hired paltry Scriblers of the Party with Dirt to throw at us and our Holy Profession, as soon as we come out of the pulpit and Church, (Wretches of this sort are to be met with every Day) who bear the Port, and make the Appearance of Gentlemen; who pretend to be of our Church and Communion; who either to set up for Men of singular Thought, or uncommon Understandings, (for common Holiness they don't pretend to) lay out themselves and their little Talents to this low, vile, and villainous Purpose; an Employment, (for such I fear it is) below a Man of any Honour, or Honesty, not to say Christianity, and which should be left like other scandalous Offices for the Refuse of Goats, and Scapes from Gallows: I say, if these several sorts of People be Subtracted from our Congregations, what a small Number shall we have left *zealous for the Lord*, to stand in the Gap against the Judgments, which the Practices of the rest loudly call for from Heaven?

To conclude, we for our parts can do no more than lay before you plainly and honestly, the Sin and danger, and beg you seriously to lay them to Heart, and in your several Stations, *to be watchful, and strengthen the things which remain, and are ready to die; to remember what you have received, and heard, and to hold fast, and repent: and then our Iniquity will not be our ruin.*

And as to the Clergy, who as they are most concern'd and oblig'd to preserve the Purity of Christianity, amongst the Flocks committed to their Charge, and to set themselves boldly *against every evil way*, I must confess I am at a loss, to account for the little or no notice taken of these Practices, by those of them, who are obliged by their Order, and high Stations in the Church, *to punish Wickedness and Vice, and to maintain God's true Religion and Vertue*, against all Corrupters and Opposers.

Sure there is at least so much Power left in their Hands as to enable them to declare against such tenets, and practices, and to brand the Authors and

Actors of them with Ecclesiastical Censures; and to warn their Flocks of the Sin and Danger of Converſing with them, and the civil power of putting them into places of Dignity and Truſt; and no doubt, Intereſt enough in the Civil Adminiſtration to engage that by humble, yet affectionate and zealous Remonſtrances, to interpoſe the Arm of the Magiſtrate to reſcue, and preſerve the Doctrines and Orders, and Ordinances of our Holy Religion, from the viſible, and Notorious Attempts of ſuch Men, to undermine and deſtroy them.

I am ſure the Spiritual Authority, might have been exerciſ'd againſt ſuch Men and ſuch Practices, even in a ſtate of Perſecution. And nothing but a want of zeal; or an immoderate Fear to offend or diſpleaſe great Men, who may be thought the Favourers, and Abettors of ſuch Doctrines and Practices, can eaſily be imagin'd the Reaſon why Her Majeſty, the Parliament, the Judges, the Magiſtrates of the Land, are not zealouſly apply'd to either by the Body of the Clergy in *Convocation*, or the Great Men in the Church, who have her Majeſties Ear, to put a full, ſpeedy, and effectual ſtop to ſuch thriving, flagrant and fatal Miſchiefs.

This Reaſon will not, be ſure, be own'd by any of us, much leſs will it be own'd, that ſo long as we can keep our Dignities and Revenues, we are to wait for a more ſeaſonable Opportunity to Oppoſe the Enemies of Chriſtianity, and recover it from thoſe Diſorders which are ready to ſeize its very Vitals. (Tho' perhaps, this may be ſome Folks Conſideration.)

But a conſcientious Clergyman will rather truſt to the Providence of God for his Bread, be an honeſt *Door-keeper in the Houſe of the Lord*, than ſneakingly, treacherouſly, and complyingly, dwell in State, *amidſt the Tents of Ungodlineſs*: God is able to defend, and preſerve his Church; but it is every good Chriſtian's Duty, *to come to the help of the Lord againſt the Mighty*; or, with the Inhabitants of Meroz, *we ſhall be curſed bitterly*. Let us then diſcharge our Duty, and good Conſciences in our ſeveral Stations, and leave the Event to Almighty God, reſting aſſur'd, that whatever it be in this World, as to our temporal Concerns and momentary Interests, we ſhall have the Comfort in the next, of *having been found faithful in our Generation*; and though *Heavineſs may endure for a Night, Joy will come in the Morning*; the Tempeſt will blow over, or we ſhall get through it, *and ſhine like Stars in the Firmament with our God in Glory*. To conclude all; ſince our heartieſt Endeavours, without the Divine Grace and Aſſiſtance, will be vain and ineffectual: Let us, Clergy and Laity unanimouſly join in Prayer to Almighty God for the Preſervation of his Church; in her Collect for the 16th Sunday after Trinity.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in Safety without thy Succour, preſerve it evermore by thy Help and Goodneſs, through Jeſus Chriſt our Lord.

To whom with Thee and the Holy Spirit, three Perſons and one God, be aſcrib'd, as is moſt due, all Honour, Praise, Might, Majeſty and Dominion, this time forth and for evermore: Amen.

